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Theology Band 2.

Layman's Thoughts

On the Late

TREATMENT

OF THE

Bishop of *Bangor*,

In the Charge made against him by
Dr. SNAPE, and undertaken to be prov'd
by the Bishop of CARLILE.

In a LETTER to the Right Reverend
the Lord Bishop of CARLILE.

*Non te dignum, Chærea, fecisti:
Nam si dignus ille hac Contumeliâ,
At tu indignus qui faceres tamen.*

Terent.

L O N D O N,

Printed for R. BURLEIGH in *Amen-*
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Account
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A

Layman's Thoughts

On the Late

TREATMENT

OF THE

Bishop of Bangor

By the Bishop of Clogher
D. S. M. and underwritten to the press
by the Church of Ireland



THE LETTER to the Right Reverend
the Lord Bishop of Clogher

Now in English, Character, &c. &c.
With a view to the Church of Ireland
in its present and future state.

Tenth

LONDON

Printed for R. Burrell in
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Printed by R. Burrell



*A LAYMAN's Thoughts on
the late Treatment of the Bi-
shop of BANGOR, &c.*

MY LORD,

THE late Treatment of the Bi-
shop of *Bangor*, in the Charge
made against him by Dr. *Snape*,
and undertaken to be supported
by your Lordship, has something
in it so new and extraordinary, that every
Man has a Right to tell you his Thoughts of
it, as every Man is immediately or remote-
ly concern'd when Truth and Justice are
violated, and an innocent Man is attack'd.
This is a Proceeding which your Lordship
has already made as publick as it can be;
you have occasion'd it to be laid before the
World: and therefore as the World is to
judge of it, and the World has been wrong'd

in part, as well as the Bishop, by finding that impos'd on them as a Fact which prov'd to be a Nullity; you must not be surpriz'd to hear of it from more than him, nor think any one officious that shall animadvert on a Practice, which, if indulg'd, must of consequence destroy all Society among Mankind.

In the first place I am at a loss to discover how or which way your Lordship came to thrust your self into this unhappy Business, or to intermeddle, at least in such a manner, in the Controversy between the Bishop and Dr. *Snape*. It looks indeed as if you had thought Dr. *Snape* was hard press'd in the Engagement, that he was not able to make good his part against the Bishop, and therefore you very seasonably came in to his Assistance. But what was the Assistance you lent him, when you did come in? Was your Lordship, from your great Learning, Study, and Penetration, furnish'd with any new Arguments, any Topicks which he had not thought of, or had omitted? No; instead of that, you put him in a way of knocking down his Antagonist at once: yet not by the force of Reason, but by the weight of Slander. The Bishop and the Doctor were engag'd in a Dispute about the Nature of Christ's Kingdom, and how the Sense of that Text is to be understood, in which our Saviour has ventur'd to say, that *his Kingdom is not of this World*. This

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is a matter, one would think, that might admit of some Difference of Opinion, and yet might be debated calmly too, if Men pleas'd, or if none but wise Men were engag'd on either side of the Question. And if the Bishop is zealous for asserting the sole Regality and Legislative Power of Christ, against any dangerous Claims, or Usurpations, or Pretences to absolute Authority and infallible Expositions, which might tend to alter his Constitutions, and corrupt his Laws; and if Dr. *Snape* is as zealously concern'd on the other side, to get as much as he can of this Regal Power into the hands of Men, whether under the name of *Vicegerents*, *Deputies*, *Ambassadors*, or what you will: yet why must all the Odium be laid on the Bishop, for leaning in the Controversy a little too much perhaps to our Saviour's side? And how is it that you have at last clear'd it up? Why, by putting the worthy Doctor in a way to prove that my Lord of *Bangor* is—What? —Not a bad Reasoner, no; but a very wicked Man, and that he has solemnly call'd upon God to witness a Lye. A Charge of so horrid a nature (amounting to little less than Perjury) that I should be very sorry to have it made out against any, either Bishop, Presbyter, or Deacon, nay or any of the profane Laity either, with whom I may ever have occasion to deal or converse. Well
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argu'd on my word! This drives home. You are charitably bringing the Controversy to a very short Issue, but it is according to the good old Catholick way, not to confute the Heretick, but to destroy the Man. It is as if I shou'd see two Persons wrestling, and shou'd privately give one of them a Dagger to stab his Adversary to the heart, and then indeed he need be at no trouble to throw him on his back; he wou'd fall of course. It is very plain, if this had succeeded, that my Lord of *Bangor* might have burn'd his Scrutore and his Papers; no body wou'd have regarded whatever he had writ farther: His Good Name, even the whole of it, whether he had stak'd it down upon this Event, or not, had been totally ruin'd; and he cou'd never have recover'd any Credit, to have been useful in the World hereafter.

Your Lordship therefore, I doubt, must be content to be thought not only officious, but cruel. And yet after you had furnish'd Dr. *Snape* with this Accusation, you resent the Bishop's complaining of it, and calling upon you for the Proof, which you had voluntarily undertaken; and seem to think your self injur'd by his charging you with the Inhumanity, of *having furnish'd his Adversary with a Load of personal Infamy to ruin his Good Name.* To this your Lordship replies in your Advertisement, That *you abhor all such villainous and malicious Behaviour.* And yet you
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do not deny the Fact, that you furnish'd Dr. *Snape* with that Charge, which if made good, must have ruin'd the Bishop's Good Name, and cou'd be of no other Use or Intention. This was a barbarous Design to have succeeded in; But what is it, when it proves impotent too? Tho the B. of *Bangor* as he well observes, has not compar'd his Reputation with your Lordship's; tho he gave you no Provocation to tell the World *how bulky it was*; yet will not the World be apt now to make some Comparison? And is not the Bulk of it in danger of being somewhat reduc'd by the Course and Issue of so extraordinary a Proceeding?

It is very strange that your Lordship, who has thought fit to mention your own Reputation in such big words, shou'd not allow the Bishop to be in any concern at all about his, when an attempt was made to deprive him of it. In your Letter of Remarks on the several Papers which had been printed on this Occasion, you express your self *exceedingly surpris'd* at his Lordship's first Advertisement in the *Daily Courant*, and the *St. James's Post*, of the 28th of the last Month. This you endeavour to turn into a Jest, comparing it with *Challenges from the Bear Garden*, which you had frequently met with in those authentick Journals; and representing it as a Prize to be fought between two Bishops, only for Sport and Pastime. I remember when that Advertisement

tisement first came abroad, I was extremely surpriz'd at it too ; more surpriz'd I believe than your Lordship, who knew who had occasion'd it : but neither I, nor any one I met with or heard of, tho it was the Subject of Conversation in all Companies at that time, ever perceiv'd or imagin'd that there was any Jest in it. Both the Bishop's Friends and Enemies were unanimous, that it was a very serious Matter, and that it was of the utmost Consequence to him to have it unravell'd. The Bishop had taken the fairest Method for this, by calling for an Explanation in the most publick manner possible ; and tho indeed Advertisements from *Hockley in the Hole*, are sometimes to be found in those *authentick Journals*, yet I have frequently met with other Matters there too. This very Letter of your Lordship's has been several times advertis'd in the same Journals, and yet I hope neither that nor they are therefore the less grave or *authentick* : Tho I confess from a Person of your Lordship's *high and sacred Station*, I should not have expected so facetious a Passage as the whole first Paragraph of your Letter. You tell the Bishop there, in a way of Reproach (after having mention'd the Bear-Garden) that *he gravely concludes his ludicrous Citation (or Challenge) with a solemn Prayer to God Almighty to put a stop to such Behaviour of Divines, as brings an Infamy*

my upon the Christian Name. And presently after ask him, *Whether acting such a part as this, and upon such a STAGE (you are resolv'd not to forget the Bear-Garden) will raise the Honour of the Christian Name?*

But pray, my Lord, what do you mean here by *ludicrous*? or where do you find any Marks of it? This is the pleasantest Turn to the whole thing that ever could have been dreamt of. Your Lordship here finds your self dispos'd to be merry, and therefore will have it that the Bishop was so in that Advertisement; tho he had never more cause to be serious in his Life, and there is not one ludicrous word in it. This puts me in mind of a very odd Spark, who upon hearing that solemn Speech in *Hamlet*, *To be, or not to be*—at the Conclusion of it burst into a loud Laugh, and vow'd *there was a great deal of Humour in it.* He had his way of understanding it to himself, and I believe was not at all envy'd by the rest of the Company.

You tell my Lord of Bangor, that you are weary of following him thro all the Kennels of the Town, and therefore have resolv'd to sit down a-while, and reflect on the several dirty Tours which have been made. But you seem to have quite forgot who began these Tours, and first took in hand this dirty Work. That you are now weary of it, I verily believe; and if you had reflected on it in such

a manner as the World might justly have expected, there would have been no need to have given your Lordship the trouble of this Letter, which is design'd a little to help your Reflection.

I wish therefore you would now reflect a little by the way how you have serv'd your Friend Dr. *Snape* in this matter: If you have no Concern for the Injury done to the Bishop, yet this methinks should give you some Uneasiness. You have indeed prov'd an unhappy Auxiliary, and only help'd the Doctor to the shame of having told a frivolous and groundless Tale, with a very malicious Aim and Intention. But this is not all, the World has seen the most that he and you could make of it, it is come to nothing: It has therefore fail'd in effecting what it was design'd for, which was to destroy the Bishop of *Bangor's* Reputation; but it has unluckily had another Effect, it was not design'd for, it has destroy'd, in a great measure, Dr. *Snape's* Argument, as I shall presently shew. This it must have done, whether the Story had prov'd true or false; but the Doctor was in such Transport at meeting with a piece of Scandal, as not to foresee it.

The great Effort on this occasion has been to prove, that the words *Absolutely*, *Properly*, and such like, were not originally in the Sermon. These Dr. *Snape* calls *evasive Words*, that

that is, Words by which the Writer escapes or brings himself off from the Sense which otherwise might be fix'd upon him. This then is a plain Concession, that the words *Absolutely*, and *Properly*, and the like, are words of consequence, and that there must be a considerable Difference in the Sense, according as they are inserted or omitted. If Dr. *Snape* had thought of any thing now besides the great pleasure of ruining the Bishop of *Bangor*'s good Name at once, he would have remember'd what he has advanc'd in his first Letter, that the inserting or omitting of the word *Absolute* comes to the same thing, and makes no Difference at all. He there takes great Offence at the Bishop for saying, * *Whoever has an absolute Authority to interpret any written or spoken Laws, it is he who is truly the Lawgiver to all Intents and Purposes, and not the Person who first wrote or spoke them.* In transcribing this

* I suppose he would take the same Offence at the excellent Chillingworth, who, in the Preface to his Book, intitled, *The Religion of Protestants, &c.* says, He that requires that his Interpretations of any Law should be obey'd as true and genuine, seem they to Mens Understandings never so dissonant and discordant from it, requires indeed that his Interpretations should be the Laws.——And afterwards,——If I should pretend that I should submit to the Laws of the King of ENGLAND, but should indeed resolve to obey them in that sense which the King of FRANCE should put upon them, whatsoever it were; I presume every understanding Man would say, that I did indeed obey the King of FRANCE, and not the King of ENGLAND.

Sentence, the Doctor is pleas'd to leave out the word *Absolute*, and very ingeniously puts a blank Stroke in the room of it. This is to be a Piece of Wit, and he tells his Lordship merrily, That *tho that Sentence, as well as many others in his Discourse, is guarded with the word ABSOLUTE, yet the Blank for it in his Quotation will signify just as much, and be as entirely available, as if the word stood at length.* 'Tis pity this Gentleman is not a Lawyer, and employ'd in the making of Wills, he has so good a knack at qualifying a Man's Sense, and making it just what he pleases, and then telling him with a happy Assurance, that 'tis the same thing. He brings to my Thoughts the Character of *Pounce* the Scrivener in the Comedy of the *Funeral*, who very pertinently observes, that *your true Lawyer never makes any Man's Will but his own.* Thus he has the Assurance to alter the Sense, and to attack it as thus alter'd and made fit to his purpose; and yet to persuade the Author, at the same time, that he has not alter'd it at all. What makes it the more extraordinary, is, that he owns that the plain and known Import of the word *Absolute* is *unlimited, unconditional, not clogg'd or restrain'd by any one Exception or Reserve.* But tho this is the plain and known Sense of the word, yet he will have it that the Bishop had some *latent Reserve*, and that
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by the words *Absolute* and *Absolutely*, he meant nothing, wherever they occur.

This, it seems, was honest Doctor *Snape's* opinion when he wrote his first Letter, and before he was farther enlighten'd by your Lordship. And now it seems by the help of so good an Assistant, having met with a piece of Scandal, which might be thrown upon the Bishop's Character, and might prove him to have asserted under his Hand, and with a solemn Appeal to God Almighty, a notorious Untruth; he is willing (on those Terms) to depart from his first Opinion, and to allow that the words *Absolute* and *Absolutely* may signify something: provided, notwithstanding, that the Bishop receiv'd no Benefit by them. And now he is greatly concern'd to prove that they were not originally in the Sermon, but were inserted by way of Caution. But if the using or omitting these Words were the same thing, why all this stir about nothing? Why did Dr. *Snape* print that Passage in his second Letter, and attack the Bishop so home with it, as if the whole Merits of the Cause depended upon it?

But whatever was Dr. *Snape's* Opinion, it is certain that your Lordship has put the whole Merits of the Cause upon it, and yet without designing any Favour to the Bishop of *Bangor*. Your Lordship is so very sure
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of the Infallibility of your own Memory, that, in the 7th Page of your Letter, you are making your self answerable for other Peoples Memories too. There you suppose, that if any one of the Hearers of that Sermon, in the King's Chappel, had been appeal'd to, he wou'd have answer'd,—*Whether those words were in the Original or written Copy of the Sermon, which the Preacher had before him, I cannot tell; but if they were, pretty sure I am that they were dropp'd in the Delivery*—that is, your Lordship is pretty sure, that that suppos'd Hearer is pretty sure, that he remember'd no such words.—

And then you make him go on to say: *Had I heard the Epithets of ABSOLUTE and INFALLIBLE given to that Authority, against which his Lordship so earnestly inveigh'd, I should immediately have suppos'd him to have been declaiming against the Pope and the Church of ROME.* Very well, my Lord, your Hearer speaks Sense. But these words you see are to be found in all the Editions of the *printed Sermon*, and it is against the *printed Sermon* that all this Controversy is rais'd, that the Convocation is alarm'd, and that so many zealous Churchmen have employ'd their Pens; among whom none deserves more to be honour'd than your ingenious Friend Dr. *Snape*: and therefore I cannot but be very much concern'd to find, that *the Pope and the Church of Rome* should have

so many worthy Advocates on this side of the Water.

Your suppos'd Hearer of that Sermon in the King's Chappel, might well enough conclude, as you graciously give him leave to do, that if he had heard those words, it was a very good Sermon against Popery. And perhaps we simple Readers might think so too, if such happy Discoverers as your Lordship and Dr. Snape had not given us a Key to it, and let us into the Secret, viz. that *the whole Bent, Design, and Purpose of it, was in Derogation of the Authority of the Church of England.* Shall I tell your Lordship now freely my Thoughts? I have been a Hearer of many a Sermon in my time, and some in the King's Chappel too, in which the Preacher has done himself such great Honours, and talk'd in such high Terms of a *Royal Priesthood, Divine Rights, Vicegerency, uninterrupted Succession, the Power of the Keys,* and of *binding or remitting Sins* in a proper Sense, and *Authority over the Consciences of Men*; that I have really forgot where I was, and thought I had been hearing a very notable Sermon for Popery: and yet I have found afterwards upon Enquiry, that this lofty Orator has been reputed a *very good Churchman.* Now what wonder is it, if those honest Gentlemen, who often tell us they only are the *Church of England*, take it in

in their heads to talk sometimes so like the *Church of Rome*; what wonder is it, I say, if the same Arguments may indifferently serve against both, and that that which would be a very good Sermon against Popery, may be thought to be a very severe one against them? If they will be frolicking and masquerading it thus, they may thank themselves for the Consequences. The Servant that thrash'd his Master very heartily, whom he found dress'd in a Livery, might very well say, that he did not know him, or was not bound to know him, when he had once caught him in so vile a Disguise.

This therefore I am afraid is too much our Case; we renounce Popery in name, and on certain Days, as on the 5th of *November*, we can rail very heartily at it too: and yet we are fond of keeping some Rags and Remnants of it among us still. In short, too many of our Clergy, tho they would avoid the Odium of it, yet have plainly shewn, that they have a hankering after some of its Emoluments and Perquisites. Why else have we heard so much of late of *the Sacrament of the Lord's Supper being a Sacrifice*, of *the Duty of particular Confession to a Priest* (I hope it has not yet been call'd *Auricular Confession*) of *authoritative*, and not merely *declarative Absolutions*; and sometimes too (I love those that speak out plainly) of
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the much desirable *Restoration of the Abbey-Lands*. In short, we are edging off, by gentle Degrees, so much from the old Puritanical Reformation, as if we thought we had too much of it, and that our Reformation, by this time, wanted to be Re-Reform'd. And since this is so, as I think I may appeal for the Truth of it to almost every Man that converses in this part of the World; I hope there will never be wanting a due number of honest, disinterested, and pious Clergymen, who will have the Courage and good Sense to act uniformly, and to speak consistently, and not be afraid to oppose the Spirit of Popery, under what Shapes or Names soever it walks abroad among us.

In the mean time it is very observable, that this restless Zeal for Power and Dignity, and total Neglect of Christian Charity and Virtue; this free Use of Scandal upon occasion, in promoting the Cause of the Church, as practis'd by Dr. *Snape* and others, has been so frequent among a Set of Persons who affect the loudest to call themselves *good Churchmen*, that I'm afraid *Petronius's* Complaint against the Orators of his time,

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for corrupting the *Roman Eloquence*, *Pace vestra liceat dixisse, primi omnium Eloquentiam perdidistis*, may, with too much Justice, and with very little Alteration of the words, be apply'd to them,—*With your Leave, Gentlemen, it must be said, that you are the Men who have destroy'd Christianity.*

But to return to the Charge against the Bishop of *Bangor*; as it seems to have begun in Malice, it has ended in much Weakness; his Lordship has vindicated himself with the Resolution of a Man, and the Temper of a Christian: The Town has seen the several Turnings and Windings of this Affair, as it has appear'd in the publick Advertisements. Nothing is fix'd upon the Bishop, and it is come at last to a Controversy between your Lordship and the Dean of *Peterborough*, which of the two has the better Memory, or shall be thought more worthy of Credit. As for the point of Memory, your Lordship has given but very unhappy Specimens of it in the pursuit of this Affair. But I shall not stay to mention the several Contradictions you have unfortunately fallen into, and which my Lord of *Ban-*
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gor has sufficiently pointed out in one of his Advertisements. That the Dean never did or could have advis'd the altering or inserting any words in the Sermon, either before or after it was preach'd, is strengthen'd to the World by his own solemn Affirmation, concurrent with that of the Bishop. Had it been otherwise, he might probably have mention'd it to others besides your Lordship, and very likely to some of your Lordship's Friends, who he could not be sure would on this occasion be silent. But no others are yet heard of, besides your Lordship, that charge him with any such Report. The Question then is, Whether he ever told your Lordship what you have affirm'd, or whether (as you express it) *you fell lately (in his Study, the Place of your Conference) into a Swoon, or a Trance, and continu'd in that DELIQUIUM, seeing Visions, and dreaming Dreams.* I am sorry to say that this must bear hard somewhere; but tho your Friends and the Dean's may be of different Opinions about it, yet this is certain, you have not yet made out your Charge against the Dean any more than against the Bishop of Bangor. It will therefore still lie upon your

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Lordship;

Lordship; and tho the World should after all be so charitable to you, as to suppose that some body or other had told your Lordship what you have affirm'd concerning the Bishop of *Bangor*, but that you have forgot who, or else that *that* some body will not own it; yet in this Case, I say, it will still lie upon your Lordship, because you ought to have been first certain of the Person, before you undertook to make good this heavy Charge, and certain too that he would stand to it, and justify your Lordship on occasion from the Imputation otherwise unavoidable, of your having made or spread abroad a *Libel*. So that here it must rest, my Lord, for ought I see, and you cannot possibly get rid of it.

At the Conclusion of the Letter to the Bishop, your Lordship is in very great haste to take your Leave. But pray, my Lord, stay a little for Charity's sake, you have not made out the Charge against the Bishop of *Bangor*, which you voluntarily and officiously undertook to make out; you have nothing to say upon the whole, but that you were told somewhat by somebody, but you have
not

not prov'd what that somewhat was, nor who that somebody. So that after the most you can make of this Charge, it appears undeniably, that you have done my Lord of *Bangor* a very great Injury, and now you are in haste to be gone, without making him the least Reparation. You express no Sorrow, no Remorse for it, nor think fit in any manner to ask his Pardon. You are call'd to the House, you say, and must take leave: To what House, my Lord? Cannot you stay a moment? If you had been going to the *House of the Lord*, instead of the *House of Lords*, it would surely have been impossible that a Christian Bishop could have forgot that Charge of our Saviour, *First be reconcil'd to thy Brother, and then come and offer thy Gift.* But your Affairs it seems were of a secular kind; and how pressing soever your Call might be to that House to which you were going, yet you ought to have recollected, that it was a Member of that Honourable House whom you had caus'd to be traduc'd, whom you had wrong'd; and that since you could clear up the matter no better, something of Acknowledgment at least ought to have been made, according to common

mon Decency, that you might with the more Honour appear in that noble Assembly. And tho you should say you did not design to wrong him (which however does not appear to the World) yet some Sorrow, some Amends had still been due : It is a matter of sensible Grief to a good Man to have kill'd or wounded his Brother, tho it were by mere Chance-medley, and without Consciousness, or any evil Intention ; and common Humanity obliges him to express a decent Concern for it. But your Lordship seems to have found out a very short way of giving your self Absolution, without (by what appears) either Satisfaction, Confession, or Repentance. In this excellent part of your Conduct and Example, I must needs say (to do him Justice) that you are equall'd by Dr. *Snape*, who tho he was the Hand (under your Lordship's good Direction) that gave the Blow, yet as soon as he had printed his last Advertisement, which pins it down upon your Lordship, is in haste too ; He has done with it. He thinks it enough that he has left your Lordship to answer all Damages, but asks no Pardon for being so readily engag'd in the Mischief, nor expresses any Concern for its Consequences.

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And are these the shining Examples of Virtue and Goodness, of Charity and Good-will, which you think fit to set us of the Laity? I have always thought that a Man never appears more truly great and worthy, more superior to all the false and little Greatness of Pride, than in the generous Frankness of retracting an Error, or the manly Submission of asking Pardon for an Injury.

I remember the late Reverend Mr. Samuel Johnson having in one of his Writings misrepresented a certain Prelate, by mistaking a Fact, which he afterwards found to have been otherwise than he at first apprehended; in a following Advertisement sets the Matter in a true Light, and asks his Adversary's Pardon. —But with this Remark by the way, or to this purpose, *viz.* That *the acknowledging an Error, and making Reparation for it, is a kind of Lay-Morality, for the Clergy generally seem to be above it.* I hope his Remark is not generally true; and I cannot but think that if the Bishop of Bangor had treated any Man's Reputation in the manner his own has been treated, by laying a very home Accusation upon

upon it, which he afterwards cou'd not make out, however he had been led into it, his Good Sense and Christian Temper wou'd have induc'd him *immediately* to have beg'd Pardon for it, and to have made the injur'd Person all the Reparation in his Power, and the World wou'd justly have esteem'd him the better Man for it.

Instead of that, my Lord, and to shew that you bear the Man you have struck at in vain, the same hearty Good-will as at first, I must beg leave to take notice of the last Paragraph but one of your Letter. Here you say,—*Whatever becomes of this Party of ours, whether it ends in Something or Nothing, your Lordship's Appeal to the All-wise God, doth not only affirm, that what you found in the New Testament, (which 'tis thought, no Man else can find) was not only preach'd without the Knowledge of any Man living; but without the least View of Pleasing or Displeasing any Man living. I have already put you in mind of the Circumstances of our Ecclesiastical Establishment at that Time: And I will only here add to that Observation, That he who, at such a Juncture, could preach such a*
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Sermon as yours, without the least View of Pleasing or Displeasing any Man living, was very short-sighted.

This is a poor Attempt, by imposing a Sense on the word *View*, different from what the Bishop intended, to leave him still branded with the horrid Crime of calling God to witness a Lye. And because your first poison'd Arrow has fail'd, you have very charitably drawn another to shoot at him, out of the same Quiver. It has been observ'd by some severe Remarkers on Human Nature, *That we often forgive our Adversaries the Injuries we suffer from them, but not the Injuries we do them.* Little Minds indeed are not capable of the Ingenuity of asking Pardon of the Person they have wrong'd, and yet being secretly conscious he has Right to demand it, they are shock'd as often as they think of him; and they hate him therefore the more for the Wrongs they have done him, and seldom fail, as opportunity offers, to add to the Load. It is plain to every common Capacity, what my Lord of Bangor meant in the latter part of the above-cited Passage, *viz.* that he preach'd that Sermon *without the least View, (that is, Design) of pleasing*

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sing or displeasing any Man living : which is as much as to say, that he consulted no Party or Persons about it, that it was of his own meer Motion ; and he did not undertake it with a Regard, or Intention, of pleasing or displeasing any Man, little or great : and not, as your Lordship wou'd have it understood, without foreseeing or supposing that it wou'd not please or displease any Man ; which is a forc'd Sense impos'd on him, or rather turning his Words into such Nonsense, as cou'd never enter into his Thoughts, and hardly into his Readers ; and understanding them so as I believe nobody but your Lordship, — nay, I am pretty sure not even your Lordship neither, understood them.

With what good Conscience then, my Lord, can you sit down satisfy'd with such a Conclusion of this Affair ? And how cou'd you allow your self, instead of making Reparation for one Injury, to set your Thoughts immediately to work, to add a second to it ? Nay, which is yet more extraordinary, to forget your self to the last, so very much, as after all to cast the whole Offence upon the injur'd Person, who was concern'd in the highest degree to vindicate himself, in
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the manner he has done; and with so much Piety and Charity to ask him, *with what Comfort he will reflect on his being the Occasion of all that wicked Merriment that has pass'd amongst the Enemies of Religion, in the Course of these Advertisements?* Do you think, my Lord, you have the Skill of imparting your Capacity of Forgetfulness to your Readers too? And that you can make them forget so soon who it was that began this Attack, and occasion'd all the Offence which has been given?

I shall only stay to observe further, that in the Close of your Letter to Dean *Kennet* you make use of a like Stratagem, to turn off the Reader's Attention from your own *Behaviour*, and think to wipe out all Remembrance of your injurious Treatment of the Bishop of *Bangor*, by a declar'd Abhorrence of the Doctrines in his Sermon; which are so very bad, that you say you hope he *stands very much alone in them*. I shall not enter into any Debate with your Lordship on this Head, but only take leave to tell you one great Truth, with which I will conclude this Letter: That however Opinions may be variously represented, or controverted,

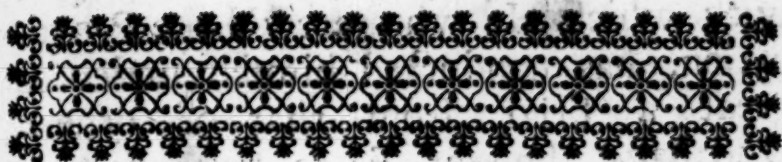
and Disputes multiply'd concerning the Nature or Extent of *Church-Authority*; yet this is a plain and determin'd Case, and cannot be disputed, That the true Spirit of Christianity abhors all Uncharitableness, Scandal, and Defamation. And let these little Arts be practis'd by whom, or in what Cause they will, I hope what Christianity has branded as detestable Vices, will never be so much dignify'd by the Authority of any great Example, as to be rank'd among Church-Virtues. I am,

July 12.
1717.

My LORD, &c.



P O S T



P O S T S C R I P T.

SINCE the writing of the foregoing Pages, the Publick has seen my Lord Bishop of *Bangor*'s Farewel Letter on this Subject to your Lordship. The great Tendernefs and Christian Spirit with which it is writ, shews, more than all, how cruel it was to attack, in such a manner, a Man of his Lordship's uncommon Virtues and fine Humanity: One, who appears so incapable of treating any other Person in the like manner; that, after having done what was barely necessary in his own Vindication, his Good-Nature can no longer hold from making the first Overtures of a Reconciliation; and he is in pain for the Consequences of it, even to the Person from whom he had receiv'd the Injury. This is an Instance of Generosity which is very uncommon, and the World cannot but take

take notice, to his Lordship's advantage, of the very different Temper, with which He who receiv'd the Provocation, has conducted himself under so great a Trial, from that of others, who have thought fit to treat him as they pleas'd, without Provocation, and without Amends.

FINIS.

